

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

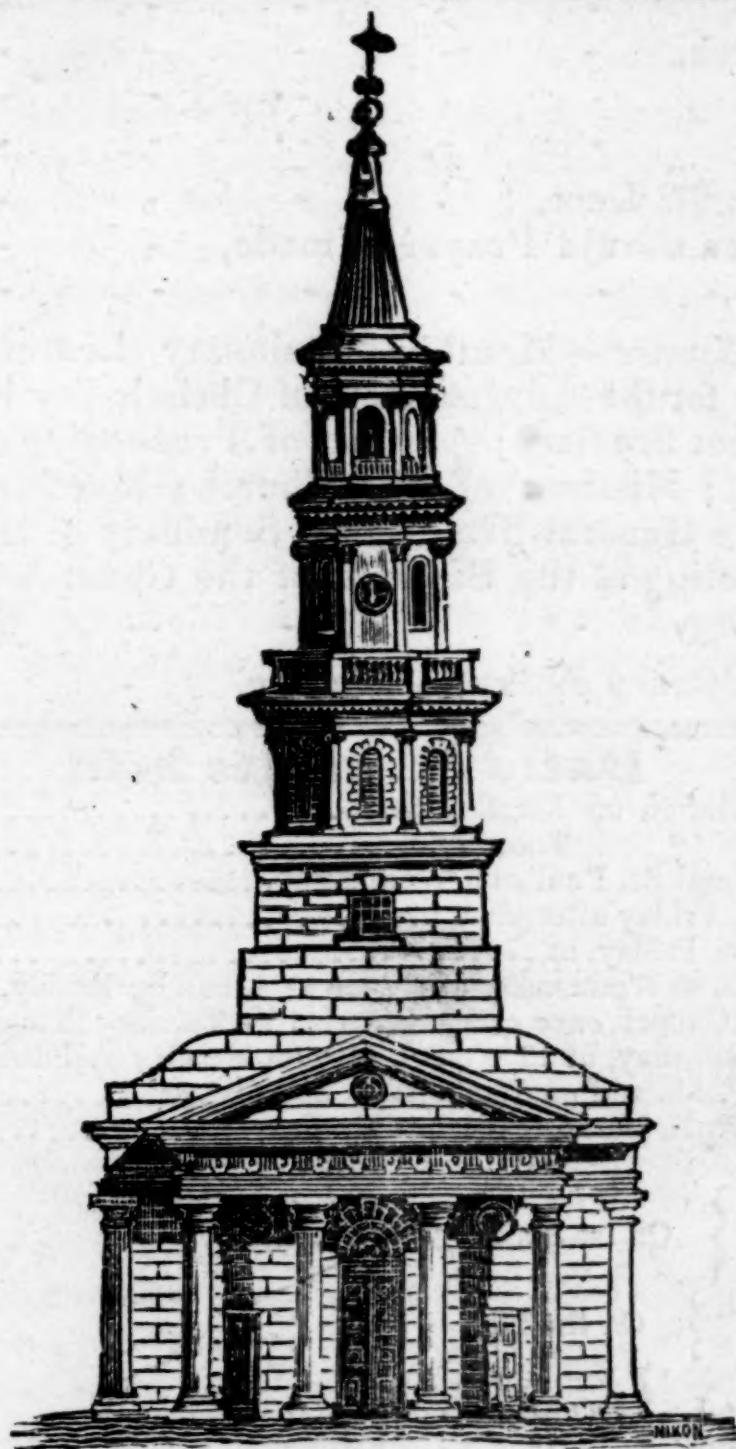
BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXVII.]

MARCH, 1851.

[No. 12.]



Front view of


St. Michael's Church

CHARLESTON, S. C.

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CONTENTS.

ORIGINAL.	PAGE
The Address of the Bishop, to the Annual Convention of the Diocese of South-Carolina, delivered February —, 1851,	455
A Sermon, preached in St. Michael's Church, Charleston, in behalf of the Protestant Episcopal Society, &c., - -	461
Singing, a healthful exercise for children, - - -	465
NEW PUBLICATION.	
A Discourse on St. Paul's Epistle to Philemon. By N. S. Wheaton, D. D., - - - - -	469
SELECTIONS.	
Church Home in Charleston, - - - - -	471
Alms Chest, - - - - -	476
Singing in Church, - - - - -	477
Daily Services, - - - - -	478
Anecdote, - - - - -	ib.
Poetry.—Hymn for Lent, - - - - -	479
" When should Prayer be made, - - - - -	480
Home, - - - - -	ib.
Religious Intelligence.—Monthly Missionary Lecture; Pro. Epis. Society for the Advancement of Christianity in South-Carolina; Lent Services; Abstract of Proceedings of Convention, 1851; Missions of the Church; Meeting of the Faculty of the General Theological Seminary of the P. E. Church; Meeting of the Students of the General Theological Seminary, - - - - -	481-485
Marriages.—Obituary Notice.—Calendar, - - - - -	486

Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at	IV "
" St. Philip's on Friday, at	XI "
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. Stephen's Chapel, <i>once every day</i> , viz: on Tuesday, Thursday and Saturday, at 12 o'clock M.; on Monday and Friday, at 5 P. M., and on Wednesday Evening, at.....	VIII "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "

HOLY COMMUNION.

In St. Philip's, } " St. Michael's, } " St. Paul's, } " St. Peter's, and } St. Stephen's, } " St. John's, } " Hampstead, and } " Holy Communion, }	On 1st Sunday in the month. On the 2d " " On the 3d " " On the 4th " " On the last Sunday.
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In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.

BISHOP KEN'S PRACTICE OF DIVINE LOVE.

An exposition of the Church Catechism, to which are added, Directions for Prayer. The first American Edition is just published, with an introductory preface, by the Bishop of South-Carolina. For sale, wholesale and retail, by A. E. MILLER.

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Vol. XXVII.

MARCH 1851.

No. 324.

FOR THE GOSPEL MESSENGER.

THE ADDRESS OF THE BISHOP, TO THE ANNUAL CONVENTION, OF
THE DIOCESE OF SOUTH CAROLINA, DELIVERED FEBRUARY —, 1851.

Brethren, the Presbyters, Deacons, and Laymen of the Convention:

It is permitted me, under the good Providence of our Heavenly Father, to deliver this my eleventh annual Address, and as heretofore, the statements required by the VIIIth Canon of 1841, in the suggested *order*, will be presented:—

Canonical visits, (14 in number) have been made:—To St. John's Berkley, 2 days; St. Helena's, Beaufort, 4 days; Grahamville; St. Helena's on the Island; Camden; Columbia; Cheraw; Society Hill; Mars' Bluff; Laurensville; Glen Springs, 5 days; Spartanburg, 2 days; St. John's, Colleton, and Edisto Island.

Informal visits, (thirty in number) were made, to St. James' Parish, Goose Creek, 2 days; St. John's, Hampstead, on 5 occasions; St. Paul's, Charleston; Aiken, three days, on three occasions; Summerville, on four occasions; Darlington; Winnsborough; Unionville; Calvary, Charleston, on 3 occasions; St. Michael's, on 2 occasions; Orangeburg; Branchville; also, out of the Diocese—Washington City, on 2 occasions; Niagara, New-York; Virginia, in two of the churches at Wheeling and Key West, on 5 days.* Some of the Parishes and stations, not visited in 1850, may expect a visit in 1851, and they are requested to regard this as a Canonical notification.

I. The number of the "confirmed" on 33 occasions, 8 of them in private was, viz: of St. Peter's, 1; St. Philip's, 20; St. John's, (B.) 19; St. Helena's, 49; Grahamville, 20; Camden, 11; St. John's, Hampstead, 17; Columbia, 15; Cheraw, 5; Society Hill, 1; Mars' Bluff, 4; Calvary at Glen Springs, 1; Winnsborough, 11; St. Stephen's, Charleston, 12; St. John's, Colleton, 13; Edisto Island, 1; St. Michael's, 31; St. Paul's, (R.) 10; Grace, 1; Holy Communion, 1; Calvary, Charleston, 5; Key West, 38. Total, 286.

As "Candidates for Holy Orders" have been received, Richard Henry Mason, (transferred from North Carolina,) and Edward Edmund Bellinger, and (previously reported,) J. G. Drayton, who has satisfactorily passed all his examinations, but was prevented by ill health from receiving Holy Orders; A. Moore, and P. G. Jenkins, who is at the General Theological Seminary.

The Ordained were, as a Deacon, E. A. Wagner; and as Priests, G. L. Platt, J. D. McCollough, C. T. Bland, and J. B. Seabrook.

II. "The changes among the Clergy" are as follows: The Rev.

* Particulars respecting these visits were from time to time published in the Gospel Messenger.

R. D. Shindler's transference to the Diocese of Maryland has been accepted, and *that* of Rev. J. Obear, to the Diocese of Vermont, and *that* of Rev. J. H. Smith, to the Diocese of Connecticut.

The Rev. John J. Roberts' transference from the Diocese of North Carolina to our Diocese, has been accepted, and he is officiating as Rector of St. John's, Winnsborough.

The Rev. C. C. Pinckney has been elected Assistant Minister of "Grace Church," Charleston; and the Rev. R. Seely, of the Church of the Epiphany, Laurens, as I have been canonically informed. The Rev. J. H. Elliott, Deacon, with the consent of the "Ecclesiastical authority," has removed from serving St. Helena's Church, Beaufort, to the service of the Church of the Holy Trinity, Grahamville.

The Rev. Andrew H. Cornish has resigned the Rectorship of St. Paul's, Pendleton, and accepted the charge of a school in St. Thomas Parish, where he officiates as Assistant to the Rector.

The Rev. E. C. Logan has been invited to officiate at the Churches and plantations, North Santee.

The Rev. G. L. Platt has resigned the charge of the school at All Saints, Waccamaw, and has been transferred to the Diocese of New-York.

The Rev. E. A. Wagner, Deacon, is officiating at the Church of the Holy Communion, Charleston.

The "great and last change" on earth, we doubt not to his great and endless happiness, has passed upon our venerable Brother, the Rev. A. Fowler, A. M. Our excellent friend had attained the age of 90 years and 6 months, and as long as his faculties permitted, he faithfully served the Church to which he had given his vows in adult baptism, (his parents having been non-Episcopalians,) and in ordination. Many Parishes and Missionary stations have had the benefit of his services, and he was the author of several valuable publications.

Four persons have been examined for Priest's Orders, and a candidate had his first examination, and his second *in part*, conducted by two Presbyters canonically authorized.

On the 18th July, the Church of the Epiphany, Laurens, and on the 21st, Calvary Church, Glen Springs, were consecrated. The corner stone of the Church of the Advent, Spartanburg village was laid on the 23d July. On the 5th January, 1851, St Paul's Church, Key West, was consecrated.

On eight occasions, I officiated specially for the class of servants, (white persons being also present,) viz: In St. John's, (B.) at Mr. J. Laurens'; in Grahamville, at the Church; in Prince William's Parish, at Mr. W. H. Trescot's; in St. Helena's, at Mr. J. J. Smith's, Mrs. M. Stuart's, Mr. A. Seabrook's; at "Old Town," and on Paris Island. Of this class, were confirmed 136.

The institution of a school or college for the Diocese not being practicable at present, a school for each large parish, or one for two or more smaller parishes, of which the Rector and Assistant Minister should be visitors, is a measure which has been earnestly recommended, and it is gratifying to be able to state, that "the Parish School of St. Philip's Church" is in successful operation, and has been for more than a year. There are also connected with the same parish, and with Trinity Church,

Columbia, and St. Stephen's, Charleston, schools, for small children, taught gratuitously, or at a low charge, which are doing good in full proportion to the encouragement, extended to them.

The four Societies, auxiliary to the Diocese, have engaged a part of my time. As Chairman of the Board of Trustees, for the aged and infirm Clergy, I regret to have to state, that the collection, on Thanksgiving day, for their relief, recommended by the Convention, has been made in only a few of the congregations, and that the amount obtained was very small. It is with gratification I report, and with thankfulness, that the generous benefactor, who last year sent me \$200, for specified, pious, and charitable purposes, has repeated the gift to the same amount, for the same specified purposes, namely—"for disabled Ministers, \$20; for widows of Destitute Ministers, \$20; Mariners, \$15; Bible and Prayer Book Society, \$10;" for Missions at Newberry, \$50; at Laurens, \$50; Diocesan, \$20, and balance, \$15, "as you may feel disposed." This balance has been applied to the education of a promising youth, who, it is hoped, will devote himself to the sacred Ministry, and whose mother is a widow, with small means. The other donations have been appropriated according to the direction of the generous donor.

For <i>Missions</i> in our own State, was received, from			
Columbia,	\$152 00	John's Island,	\$13 00
St. Helena's Island, for		St. Michael's,	50 50
Chester,	10 00	Prince Frederick's,	11 00
Camden,	25 00	Anonymous,	20 00
Anonymous for Laurens,	50 00	Pineville & Up'r. St. John's,	75 81
Do. Newberry,	50 00	Charleston Missi'y Lecture,	34 00
Society Hill,	30 00	St. Philip's Church,	40 00
Gregory Society of St.		Anonymous,	6 50
Philip's, Charleston,	50 00	St. Paul's Charleston,	5 00
Miss P. and Mrs. Izard,	100 00	A Servant of St. Paul's,	1 00
Claremont,	25 00	Georgetown,	18 10
Waccamaw,	36 10	Edisto,	5 00
The amount not designated was \$279 91, and there was paid for			
Rail Road Ticket,	60 00	Clinton,	\$13 00
Barnwell Mission,	8 00	Anderson,	20 00
Chester,*	54 75	St. Stephen's & St. John's,	} 75 81
Calvary, Charleston,	50 00	Charleston,	
Abbeville,	50 00		
Total, \$331 56.—Excess, 51 65			

The whole amount was contributed by five individuals, a Sewing Society, and fourteen congregations. There are fifty or more in the Diocese.

For *Missions*, at my request, "the Advancement Society" placed at my disposal \$160, which enabled me to institute a Mission at Orangeburg, Ridgeville, Clinton, and Barnwell Court House. The several Clergymen temporarily employed, will report to the Convention, and to the "Advancement Society."

* Since amount for Missions in Chesterfield district, if practicable, \$200—also, \$45 from Camden, and \$15 from St. Helena's Island, for Chester, and \$3 from James' Island.

Besides the amount reported by me for Missions in this State, there is a considerable amount disbursed by "the Advancement" and "the P. E. Female Domestic Missionary Society,"

Of the 29 districts in South-Carolina, some have not a single Missionary of our Church: some have (though very populous) only one, and no one has as many Missionaries as might usefully be employed. We have only 17 Missionaries. Will not our friends enable us to multiply them greatly? But the Missionary spirit, we fear, is rather in a drooping state, judging from the number of contributors, the amount collected, and the very few, either of Clergy or Laity, who attend the monthly Missionary Lecture, instituted by my excellent predecessor, for the purpose of diffusing information, as to Missions; of invoking for them the favor of God, (the special prayer was prepared by him,) and of inciting the Church to be more and more zealous in this holy cause. The duty of the Church, I need not remind you, is both conservative and propagative—to guard and to extend the kingdom of our blessed Lord. It may be added, that to make known the condition of the Missions of the Church in the Diocese, and the United States generally, and in foreign countries, is a work in which the periodical of this Diocese, the *Gospel Messenger*, is specially engaged, and that the number of subscribers do not indicate that many among us are much interested as to that intelligence.

May 20. In St. Paul's Church, at the anniversary celebration of the Sunday Schools in Charleston, I preached.

May 21. Whit Tuesday, in St. Michael's Church, at the anniversary meeting of "the P. E. Female Bible, Prayer Book, and Tract Society," I presided, and read the annual Report.

May 22. A letter having been received from a Presbyter in a Diocese not having a Bishop, in which my opinion was solicited on this question—"Is visiting the house of worship of any sect of the Christian religion, when there is no service in the Church, such an offence against the rules of the Church as *might* subject the person to Church discipline?" My reply in substance was, that any "wrong" deed (see the first Rubric before the order for Holy Communion) might be a cause for discipline, and that the deed (I meant "habitual" visiting) referred to, was wrong, as it countenanced heresy, or false doctrine, or schism, or superstition, or fanaticism, or some act disapproved by the Church; but that, from the prevailing ignorance of Church principles, and the many strong temptations to the offence named, the Pastor should be discreet, patient, and only when other means failed, proceed to any act of Church discipline.

June 28. By request of a Rector in this Diocese, to be provided with a service suitable for the 4th of July, I transcribed, for his use, the form printed in the "Clergyman's Companion," (New-York edition, 1843, page 105) which was set forth by the General Convention of 1785, and published in the "proposed Book of Common Prayer."

Sept. 24. In New-York, at the Triennial meeting of the Board of Trustees of our General Theological Seminary, being the senior Bishop present, I presided. The institution is now in successful operation, free from financial difficulties, and the professorships vacated by the resignation of two justly venerated professors, are supplied, the one

temporarily, (that of Hebrew,) and the other (that of Systematic Theology,) by two reverend gentlemen, entitled to the full confidence of the Church, as to ability, learning, soundness in the faith, and piety. A resolution, offered by me, was passed as follows:—

“Whereas a question may arise, whether, under the legacy of the late Mr. Kohne, the Diocese of Pennsylvania, or the Diocese of South-Carolina, or both of them, are entitled to an additional number of Trustees. *Therefore, Resolved*, That a Committee be appointed to ascertain the facts, and report to this Board at the next annual meeting.” The Chair appointed as the Committee, Bishop Gadsden, Bp. Potter, and E. A. Newton, Esq.

October 2, to 16, inclusive,—In Cincinnati, Ohio, I was present at the stated session of the General Convention, and at several meetings of the P. E. Sunday School Union, and of the Board of Missions; also at a meeting of the Historical Society, lately instituted to collect and preserve publications and manuscripts relating to our Church.

November 27. A circular was addressed to the Presbyters and Deacons of the Diocese, recommending the use of a prayer set forth by me, during the then session of the Legislature of our State.

November 30. St. Andrew's day, a circular was addressed to “each Presbyter and Deacon, and their congregations, setting forth “an Order of Services” for, and earnestly recommending the faithful observance of the “fast day,” (December 6,) appointed by the Legislature, in reference to the condition of our political affairs. It is, with much regret, that I have to state this solemn day was not marked by public worship in all of our parishes. The attendance in no one was by any means as large as was reasonably expected, and it is known that some, who profess and call themselves Christians did not “withdraw from secular business and recreation.” The non use and the abuse of the holy days, appointed by the Ecclesiastical or the Civil authority, but more especially of the Christian Sabbath, appointed by Divine authority, are painful recollections to the believer, and naturally awaken the apprehension that heavy judgments may come, and soon, on our guilty land.

It will be recollected, that, in my Address at the last Convention, a law of the College of South-Carolina, was referred to, as being regarded by many members of our Church, (some of whom had invited my attention to it,) as a just cause for respectful remonstrance. No modification of this law, which we think will ultimately bear hard on all Christians, (however a particular denomination, may, for a time, be exempt from its operation,) has as yet, been made. Again, therefore, with all due respect, attention is invited to it, and an opinion respecting it cannot be so well set forth by me, as it is by a correspondent of the Columbia Daily Telegraph, from which I quote, only making slight alterations:—“We take it for granted, that the citizens of South-Carolina are entitled to equal privileges in their own State institution. “This college law, aforesaid, is an infringement of the religious rights “of all Christian denominations, (except the Presbyterians.) To escape the present operation of this law, an unreasonable demand is “made upon the consciences of all persons who are not Presbyterians.

"It is uncalled for by parents generally, who naturally take the deepest interest in the professed object of it. It is so worded, that a son's escape from its operation, can only be made by a written declaration of the parent, which is in its nature uncourteous and offensive towards the Chaplain, whether he takes of fence at it or not. It is without precedent in the South-Carolina College, and, (as we believe,) in any other in our country, and has never been in existence or operation before the incumbent became Chaplain. It works a special wrong and injury to Episcopalian students, in obliging them to abandon their Liturgical worship, and to conform (outwardly at least,) to a mode new and strange, and opposed to their own; besides placing them under an influence, and a teaching which are calculated to produce sectarianism. It seems to be regardless of one's religious rights, by exempting "Communicants," who are the very few, from its obligation, whilst it inconsistently constrains the many who are equally members of the Church to fail in their duty of worshipping where inclination and baptism vows would lead them—thus directly tending too, to prevent her members from becoming Communicants during their college course. The professed "sole purpose of the law" can be accomplished, as heretofore, in a degree satisfactory to parents, by means of the monitorial system, as is customary in other colleges. The law has had and will continue to have a tendency to prevent students entering the South-Carolina College!"

The request, in my Address of last year, I embrace this opportunity to repeat, viz: that each member of our Church who has not the opportunity of clerical ministrations, will inform me as to his or her place of residence, and also the names of their children, in order that the endeavor may be made to supply them with the services of the Church. The means at my disposal do not admit the sending to such localities, resident Pastors, and the only remedy is an itinerant Minister, whose duty shall be, once or oftener, in the year, to officiate in the neighborhood of each individual, who is a member of our Church.

The founders, and patrons, and friends of our "Church Home," instituted in 1849, must be gratified to know, that a measure substantially the same, was approved by "the House of Bishops" at their recent session, so far as to appoint a committee to consider "whether some plan cannot be, devised, by which, consistently with the principles of our reformed faith, the services of intelligent and pious persons of both sexes, may be secured in the education of the young, the relief of the sick and destitute, the care of orphans and friendless emigrants, and the reformation of the vicious." The publication of the Committee of our "Church Home," and references to it in my Address of the last year, and in "the Gospel Messenger," will supply full information as to that meritorious institution, and it is cordially commended to your "alms and prayers."*

The History of the Church, written by the Rev. Dr. Jarvis, under the appointment of our "General Convention," 2d vol., is now for sale at the office of "the Gospel Messenger." Considering that the circulation of this work would be useful, and that it was due to the venerated author, who at much expense of time, labor and property, has thus

* "The Church Hospital" recently founded at New York is a similar institution.

substantially and permanently served the Church, I became responsible for one hundred copies.

As usual, it is reported that the number of miles, on voyages and journeys, made by me on Church duty, during the year, was 6,889; and the number of letters received was 260; and that the official expenditures, including assistance to churches, Missions, Christian schools, &c., amounted to \$1,501. The statement of items is placed on the table of the Secretary.

The request is respectfully made, that this Address, or a part of it, be read to the congregations, inasmuch as it contains statements in which they, and not the Convention only, are concerned. "And now, Brethren, I commend you (and the Diocese in general) to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among them that are sanctified," through Jesus Christ our Lord." Amen.

FOR THE GOSPEL MESSENGER.

A SERMON,

Preached in St. Michael's Church, Charleston, in behalf of the Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina, on the occasion of its forty-first Anniversary, Feb. 11th, 1851: By the Rev. THOMAS F. DAVIS, Rector of Grace Church, Camden.

St. Matthew, xxviii: 18, 19, and 20.

"And Jesus came and spoke unto them, saying, all power is given unto me, in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Amen.

Few passages of the Word of God are so comprehensive as this. It is a condensation of complex truths. To take in its entire scope immediate and mediate—with all its relations, Divine and human, prophetic and historical, could not fall within the limit of a single discourse. I must confine myself to such a reference as will connect the words of our blessed Lord with our present purpose. The words, you are well aware, contain the commission given to the Apostles by Christ, after his resurrection. The travail of his soul was over. His conquest over death, the grave, and hell, complete. He was now to take possession of the kingdom, purchased by his blood; and to reap the reward of His obedient and suffering humanity. And, in connexion with this, permit me to draw your attention to one expression of the text. "All power is *given* to Me." Given, of course, by God. The due consideration of this will shew by the source of authority in the Church, and the mode of its reception and exercise. It is not original, but it is given. It is Divine, and it is derived. It was so, even in the person of our blessed Lord. In his Divine character, power was not given. But, it is not in that alone, that he is Head of the Church; but in the Divine uniting to itself the human, and thus becoming the incarnate Mediator between God and man. It is, indeed, by His human nature, actuated and made perfect by his Divine, that He discharges His offices to His Church. Now, as power was given by God to the manhood of Christ, so was it transferred by Him to those whom He

chose to be His representatives on earth. "This is more expressly stated elsewhere, "as my Father hath sent me, so send I you." This power was transferred, not absolutely, as it was possessed by Christ, but in such measure as was suited to their condition, and the work which they had to fulfil. Still, although this power, in their hands, was mediate and modified—its character was not thereby destroyed of having been *given* by God to man, for the benefit of mankind. Thus dwelt this authority and power in the Apostles. And, here, a point of much interest presents itself. Is it this authority thus residing in the Apostles, that has been transferred precisely, and in all respects, to the Church, at large, and in its permanent condition, to be exercised, chiefly in the persons of its Bishops. For this, I think, will be granted to be the true idea of Church authority. I confess, it appears to me, that their judgment is correct, who say, that the Apostolic office was, in itself, personal and extraordinary. That in the words of Barrow, it was personal and temporary; and therefore, according to its nature and design, not successive or communicable to others. It was, as such, in all respects, extraordinary. Conferred in a special manner—designed for special purposes—discharged by special aids, endowed with special privileges. Nor, as such, did the Apostles communicate it. They did appoint standing pastors and teachers in each Church; they did assume fellow-labourers and assistants in the work of preaching and governance; but they did not constitute *Apostles* equal to themselves in authority, privileges of gifts; for who knoweth not, (says St. Austin,) that principate of apostleship to be preferred before any Episcopacy. And with this seem plainly to accord the words of the Apostle. He gave some Apostles, and some prophets: and, some evangelists—and some *pastors* and *teachers*. And, again, God hath set some in the Church, first, Apostles—second, only prophets—thirdly, *teachers*. We may observe, also, the marked difference between the authority claimed by St. Paul, and that which he ascribes to Timothy and Titus, in his epistles to them. But the office of an Apostle did contain, all ordinary, as well as extraordinary functions; and these were to continue permanently in the Church. These, especially the authority of teaching and ruling in God's kingdom, were transferred by them to the Bishop of the Church by vicarious ordination, imparting all power, needful for such offices. These were exercised by the persons holding them during the Apostle's lives—concurrently, but I think, in subordination—and afterwards became the established sources of authority in the Church. If any think that these functions formed the substance of the apostolic power, and of Christ's commission; and that the extraordinary features of their office were only for the purpose of better and more effectual fulfilment, with him, I should not greatly contend; preferring, however, the view already given. The great point is this, that the power given by Christ to the Apostles, was by them transmitted to the Bishops of the Church. Any changes in circumstances or degrees, did not destroy its substantial truth. It is still a power derived from heaven—a respirable authority from God to minister in holy things. How can any construction less than this, sustain the words of Christ, "Lo! I am with you, alway, even unto the end of the world." These words assuredly refer, not

only to the truths they were to teach, but especially to the office then given—to his own commission to them imparted. Is this true authority, yet in existence on earth? An inquiry, from existing circumstances somewhat delicate, but certainly most important and necessary to be rightly resolved. More than eighteen centuries have rolled around since the days of the Apostles. The Church has undergone many struggles, convulsions, revolutions. The whole face of the civilized world has been changed; so has the entire external aspect of Christianity. Are the fundamental constitutions of the Church yet in existence? Are Christians yet in connexion with the first days of their religion; the first promulgation of its doctrines and administration of its sacraments; the first commission given by the head of the Church. If they are not, how can they claim the promise of our Lord in my text? If they are, how can it be ascertained, so as to make it the ground of faith and of conduct. Surely these inquiries must not be permitted to slumber—and, I trust, are not out of place in connexion with the purpose for which we have assembled to-day. The tendency of the present age is more to widen the surface of Christian operations than to consider the foundations upon which they are built. Be it ours to preserve the due proportion of truth—to be, in all things, the witness and keeper of holy writ. We hold that the unchanged constitution of the Church still remains. That it has not been destroyed by the lapse of time, nor the revolutions of events. That, by it and through it, we have now not merely an ideal, or abstract, or spiritual or doctrinal—but an actual, organical, incorporate union with the Church of the Apostles. Power was given by Christ to the Apostles; they constituted the permanent economy of the Church, and transferred to it this power, to be exercised in the persons of its Bishops—and through the line of Bishops of all ages, we have received it. Collateral points I need not here consider. Whether, for instance, any circumstances can justify a departure from original constitution; and, again, whether, after such departure, there can still remain the elements of a true Church. I pass over all such inquiries—for my object is not dialectical, nor controversial; but, in the way of brotherly appeal, upon acknowledged principles of most just responsibility.

We should keep habitually in our mind, those views of our religion which bind it more emphatically upon our faith—which bring us into more direct and intense communion with its high and eternal realities. Particularly are we to remember its constant and living obligations, and our ceaseless duties and responsibilities. Religion is our duty to God—our duty to God in Christ. It cannot be given to us for the purpose, only of speculation—of indolent contemplation—of cool and philosophic inquiry. It is not the subject of our mere choice to accept or to reject. It is not of human origin—human will or award. A general and loose tone of thought, running through men's minds may seem to make it so. Men are disposed to think as they please, even about the oracles and kingdom of God. And here is one of our dangers—that we catch this spirit, and forget the direct and most solemn bearing of the Gospel of Christ upon our souls, as a divine system of ever present truth and duty. In fact, it is not with religion at large, that we have to do, but immediately with the truths, and powers, and holy duties of the

kingdom of Jesus Christ. The personal reign of the Son of God is commanding our personal obedience. We are surrendered to the will of God, and the infinite obligations of the kingdom of Christ. Read the writings of the Apostles and other Christians of the first ages of the Church. You will find there the true Christian life. No time had they for imaginative theorizing upon self-suggested propositions. No taste to grope with cold and icy fingers, amid the living, burning truths of God. With them was the very life of Christ—a freshness and vigor of Christianity, an immediate and thorough indwelling with the great principles, and with the true spirit of the Gospel—a lively imagery of heavenly things, and manifest tokens of the presence and power of the spirit of God. Christ was to them a living, present Lawgiver and Saviour. His Gospel was to them, not a naked system of truth—not a science—not an empty, lifeless, outstanding volume of divinity—not a formal, acknowledged branch of social life; but it was to them the wisdom of God, and the power of God. It was Christ in them, the hope of glory. And wherever they went, with whatsoever they were employed, there was with them the kingdom of Christ, uniting itself with their existence---breathing with their breath, living with their life---pervading, moving, animating all. Yes, the Apostles and their fellow-christians lived in union with their *Divine Master*. They were with Him in daily intercourse; they knew Him; they lived for Him and by Him. Theirs was a life in Christ; and, as a consequence, His presence was with them in all its vivifying power, and they were made partakers of its sustaining and transporting energies. And all this, it was, which put into their hearts the spirit of adoption---imparted to them assurance of their acceptance with God---gave wings to their prayers---warmth to their love---zeal to their lives. The fire from heaven was daily burning upon the altar of their hearts. They had shaken off the world and risen to all the duties and delights of a new and holy existence. But this spirit, this character, is not now so easily traced. Why? Because we live too far distant from the interior kingdom of the Saviour of our souls. Our religion is fashioned too much according to the world around us. It may be orderly, exact, intelligent, discriminating, but it wants faith, fervency, living energy, universal surrender of self-direct communion with God. It wants controlling impression upon our spirits, the penetrating sense of the immediate and awful presence of God.

Beloved brethren, we are baptized into Christ, and are very members incorporate of His mystical body. He is our Lord, our Lawgiver, our King. He is our Redeemer, our Saviour, our Great High Priest, at the right hand of God. As Christians, we have nothing to do with the world and its ways. God has not given us understandings, that there-with we may define our duties to Him. Christ has not redeemed us from eternal death, merely that we may determine whether we will obey His will or not. The spirit of grace is not imparted to our fallen souls to render them acutely inquisitive, but lovingly obedient. We are God's. Not our own, but bought with a price, and must render unto Him all we possess, in mind, in body, and estate. And here, undoubtedly, our first duty is a sincere and entire personal dedication. An un murmuring, willing, *glad* yielding up of ourselves to the most blessed and holy will of God in Christ. And oh! how much would we escape, of evil per-

verseness, of cruel misgivings, of sad delinquencies, if we would thus fully devote ourselves to God. We should find in this complete reunion with the Author of our being, the purest enjoyment of our rational nature; it satisfies the soul's desire; carries with it a holy approval, and bestows a purer balm than earth can give—the testimony of a good conscience. But we owe to God more than this—a sacred trust for our fellow-men is committed to us—a high and binding commission is upon us. We must sustain and promote God's kingdom upon earth; we must labor for the salvation of immortal souls; we must dispense the bread of life to those who want it. That voice to the Apostles—“go ye; teach all: lo! I am with you alway,” reaches even unto us. We claim for ourselves its truth. Shall we not fulfil its command. Surely our Master did not intend to bestow upon us a favor to please ourselves with its possession, but to bind upon our hearts a most solemn duty. How the Apostles fulfilled it, we know. To me, says one of these, “to live, is Christ; to die, is gain.” “Notwithstanding, every way, Christ is *preached*, and I therein do rejoice; yea, and will rejoice.” It almost makes us weep, as we confess, how far we fall short of their spirit; yet, the same Gospel is ours; the same Saviour is ours; the same duty is ours. *We* are debtors to the Greeks and to the Barbarians; to the wise and to the unwise; to the bond and to the free. A debt, not only of duty, but of gratitude—of love. God has rescued our poor souls from eternal death, and given us the foretastes of endless felicity; and tells us, go and impart to your fellow beings the blessings you yourselves have received. Is there any thing to add to this high privilege. There is one thing, and that is placed before you to-day. For to-day, your interest is solicited in your home mission. The fountain of your affections is opened to your immediate brethren in the Lord, and the promise of your Master is with you. “Lo! I am with you alway, even unto the end of the world.”

FOR THE GOSPEL MESSENGER.

Messrs. Editors:—There is a general complaint of the want of congregational singing in our churches, and many laudable efforts are making to remedy the evil. In this, as in every thing else which is good, it is admitted that the shortest and surest way would be to begin with the *children*. But a serious objection is made to this, on the part of many. This objection is noticed in the following extract; and the opinion which is here expressed upon the point involved in it, is entitled to great weight, as coming from an English teacher of singing, who has had, probably, more experience on this subject, in this particular aspect of it, than any other man living. Will you allow it a place in your journal, that it may meet the eye of parents and teachers generally, and lead to more attention to this branch of education in schools, where alone it can be conveniently taught.

A SUBSCRIBER.

SINGING, A HEALTHFUL EXERCISE FOR CHILDREN.

We come now to consider the influence of singing on the health of children. One of the prejudices most obstinately maintained against

teaching children to sing, arises from an opinion frequently broached, that singing, if practised at a tender age, may have a baneful influence on the health, and occasion pulmonary affections. It is not long since this idea prevailed in Germany also; but the most minute investigations, made by governments as well as parents, have proved it to be quite erroneous. From the many thousand instances of contrary results, the German people have at last learnt the utter fallacy of this notion, and have not only ceased to dread singing as being injurious to health, but go so far as to consider it one of the most efficacious means, not only for refining the ear, for developing the voice, but also for giving strength and vigor to all the physical organs it calls into action. Nothing is better calculated than the practice of singing to produce the power of free and lengthened respiration. In proportion as matter is soft and plastic, it receives impressions the more readily and indelibly. The human body is necessarily subject to this physical law; and its mysterious union with the living principle, and with spirit, must contribute to increase rather than diminish the effect of that law. Childhood is the fittest period to receive to its fullest extent all the advantages resulting from this branch of instruction. All the organs of the voice are then soft and flexible, and susceptible of the slightest impression. The lungs expand with unobstructed ease; the muscles and nerves connected with the throat and chest, yield readily to the action of respiration; the ear receives and conveys sound with facility, and ideas communicated at that early epoch of life are not easily effaced.

On the whole, then, we are convinced that singing, or as it may be termed, the art of extending and managing breath, is one of the best preventives of, and surest remedies for general weakness of the chest; and that its use, provided always it be proportioned to the other physical powers of the singer, is calculated to exert a most favorable influence on delicate constitutions, to impart vigor to the organs connected with the lungs, and thus to conduce to a healthy state of those important functions of the body.

Those who assert that children who learn to sing early, have lost their voices, do not take into account the thousand accidents and changes to which their constitution, by our effeminate training, may be subjected; disease of any kind, violent colds, and whatever else may have weakened the chest, and destroyed the former better quality of the voice. At that period of life, when the voice undergoes a change, boys lose theirs altogether; the notes of a higher pitch disappear one after another, till, by degrees, a new one presents itself upon a lower octave of the scale, in the form of a Tenor or a Bass. Often an excellent Treble is, in the space of a few months, or a few weeks, replaced by a bass of the roughest kind. Although the female voice does not undergo such a remarkable transformation, it nevertheless changes its whole character; a low voice often becomes a high one, and a high one descends and becomes a Contralto, and *vice versa*. This depends entirely upon the development of the bodily frame and the state of health, so that no one can say with certainty, what the voice of a child will be at more mature age. The loss of voice is therefore unjustly attributed to *early singing*, unless injudiciously chosen exercises, or too high notes have occasioned efforts beyond the power of the voice or chest.

Besides, every one knows that children playing in the open air often exercise their vocal powers more in *one* hour, by violent exclamation than a judicious teacher would ask them to do in a year.

The earliest age, that of six or seven years, is the most appropriate for learning to sing; voice and ear, so obedient to external expressions, are rapidly developed and improved, defects corrected, and musical capabilities awakened. Experience of many years, and observation of every day's occurrence have taught us that a considerable proportion of the numerous children with whom we have met, could *at first* neither sound a single note, nor distinguish one note from another; *all*, without exception, have acquired ear and voice, and some of them have even become superior in both to their apparently more gifted companions; in other, the very weak or indifferent voices have in a short time become pleasing, strong, clear and extended.

Children from five to six years of age, some of them unacquainted with the letters of the alphabet, have learned to read music to a considerable extent in unison and parts, and to sing, with astonishing precision, imitations and Fugues of Hiller, Rink, Fuchs, Teleman, and other great masters. So thoroughly acquainted have they become with the pitch of sound, that, without the least hesitation, they name the notes of which melodious phrases are composed, as soon as sung or played; and it is remarkable, that in this exercise the youngest, and those who had at first to contend with the greatest difficulties, appear the most acute and ready.

This improvement is more or less rapid. Some children, having no ear at first, become awakened to the distinction of sound in a few days, some in a few weeks, and others after months only.

After having seen in a thousand instances, what interest, what intense pleasure children, we might say infants, take in their little singing lessons, after we have seen the astonishing progress they make, we are convinced that through the medium of such ear-instruction, musical dispositions may be awakened in a surprising degree. Thus a taste, a true appreciation of this beautiful, innocent and delightful art, may be created at a very early period, and its charming effects extended to a whole existence.

We have seen children whom their parents believed to be totally devoid of any taste or faculty for music, attend singing classes with the most unexpected success. Their interest in music grew, and with it their knowledge and their voice. With several children, a few weeks practice sufficed to change the entire character of their voices, which, though at first weak and indifferent, and of almost no extent, became strong, extended, clear, and in some cases, of even a fine quality. Such instances are best calculated to dispel the prejudices existing against musical instruction at an early age.

It would be useless, however, to expect such results from individual tuition. We know by experience, that when children are brought together, they imperceptibly impart cheerfulness, and stimulate each other to exertion and activity; thus, the influence of singing upon the ear and voice, and in the health and morals of the pupils, will be increased tenfold, when aided by the participation of numbers in this pleasurable exercise; the delicate and nervous child will gain strength

and confidence, and the slow and indolent be aroused. Imitation, that powerful spring of human action—the example of their little companions, their progress, and even their mistakes, furnish the teacher with the means of making his lessons more interesting and successful, than he could ever render them by individual tuition, however great his zeal or talent. And so we find, that the children take that intense interest in their lessons which, at their age, is in general only bestowed on play; at home, the influence of singing extends itself to their habits and dispositions, and consequently to their moral character.

With regard to *young persons*, comparatively less advantages are to be expected than from children. The nerves and muscles to be exercised in singing have no longer the same elasticity; the voice and ear are less flexible; and the teacher has lost that creative power which he possessed in so high a degree during the period of infancy. Then he could awaken musical faculties, form an ear, call forth a voice, inspire a love for music, and break through every obstacle. If we consider, besides this, that young persons are overwhelmed with varied studies, and cannot have their thoughts so concentrated upon this branch of instruction, we may say with certainty, that those who have not learned the elements of vocal music before their tenth or twelfth year, have lost the most favorable period of their life—a loss which nothing but zeal and perseverance, and particular musical talent, can redeem. Throughout life, the difference between a musician from infancy and one from more mature age, will be visible at a glance. The latter may possess musical knowledge and taste; the former will possess both, with deeper musical feeling, more power, and greater certainty of judgment. In the one, music will be an acquirement; in the other, a feeling, a new sense interwoven with the constitution, a second nature. With children, the teacher has a power of creation; with adults, he is dependent on circumstances; he educates in the one case, in the other he has to amend the defects of education. The errors and prejudices in regard to vocal instruction are so great, that in general *it is begun only when it should cease*, and when the greatest care of the teacher alone can avert fatal consequences. It must, however, be evident to every intelligent mother, that when the voice changes its scale and character, and assumes another for life, it is no time to begin to sing, on the contrary, this is the time not to sing, or to do it with great care, avoiding every violent exertion; *then a voice may be destroyed, not in infancy*, when every trial is gain, every exercise is strength.

Besides the physical difficulties, another, not less prejudicial, presents itself; and this is, the defective musical education which young ladies have previously received in the tedious and mechanical study of the piano. Instead of learning the poetical part of music, and its higher bearings, the pupils, in general, pass year after year in the drudgery of seeking mechanical perfection, hardly even acquiring the exterior form, and never looking below the surface for a thought or the connection of ideas. If, in learning music, it is not the object to learn its meaning, to understand and enjoy the deeper sense hidden under the beauty of the form, it is scarcely worth the trouble, and certainly deserves not, as a mere fashion, the sacrifice of so much la-

bor, and so many of the most interesting moments and best years of life. *Singing* is the foundation of all musical education, and ought to precede the study of any instrument. In singing classes, children learn to read at sight, and are made acquainted with the general elements of the art, before their attention is called to the mechanical part of it. Thus prepared, they appreciate and enjoy the study of an instrument, instead of finding it, as is usually the case, tedious and interminable. Years of pianoforte instructions may be spared in following this more rational plan, universally recognized and adopted in Germany with such practical advantage.

In order to remedy, as far as possible, this kind of musical education, adults will have to begin from the commencement, and pass, though more rapidly than children, over the elementary parts. Notwithstanding the obstacles which scarcity of time for practice, and more hardened natural organs oppose, they may still attain a considerable facility in reading in parts; the voice may be cultivated, rendered more flexible, and above all, more expressive. The principal object of the teacher must be to draw the attention to the more poetical parts of music; to explain the variety of form, the difference of character and style, and the consequent expression of solo compositions. Thus he may still succeed in imparting, as far as practicable, a thorough knowledge of its theory and practice; and at the same time, cultivate the taste and judgment that are so indispensable for understanding and enjoying works of art. A deeper feeling of the beauties of music, and a more intellectual penetration of its value, will result from the study of the works of great masters; more serious compositions will thus gain an attraction and a charm, which they did not before possess. Thus we place an elevating element of thought in the room of a trivial and unmeaning amusement, with which so many hitherto have alone been acquainted, and to which they have almost exclusively devoted their time and attention. But whatever be the result at that age, it is unquestionable that all these purposes will be better and more effectually attained by those who have been brought up from their infancy with music, who have known it as the companion of their youth, and to whom it has necessarily become a study, full of interest and attraction, as delightful and consoling as it will be inexhaustible.—*From Dr. Mainzer's Music and Education.*

NEW PUBLICATION.

A Discourse on St. Paul's Epistle to Philemon; exhibiting the duty of citizens of the Northern States in regard to the institution of slavery; delivered in Christ Church, Hartford; Dec. 22, 1850. By N. S. Wheaton, D. D.—On this subject, which has called forth so many publications from the secular and religious press, we have read no one more appropriate, decided, and comprehensive. But our readers will judge for themselves. In a letter, the Author wrote, "I place the following discourse at your disposal, principally in the hope that it may tend, in some degree, to strengthen the hands of those amongst us who prefer law and order to faction and disunion; and to convey

to any of our brethren at the South into whose hands it may fall, who are laboring in the same good cause, a pledge of our hearty concurrence, and of our determination to abide strictly by the constitution and laws of our country."

Our Author says:—"The essential facts brought to our notice in this Epistle, so far as they concern our present purpose, are these: One of the best and most exemplary of Christian men, and the bosom friend of an Apostle, is a slave-holder: the slave escapes from his master, and finds his way to a far distant city, where he is safe from all pursuit: he is there met by an Apostle, and by him converted to Christianity—shown the wrong he has done his master, and sent back to him, with a letter of commendation and friendly entreaty, which has ever been considered a master-piece in its kind.

"On the transactions thus briefly narrated, we may remark; that no where in the Epistle is there a word of censure, expressed or implied, of Philemon, for being the owner of slaves. There is no appeal to his conscience as a Christian; none whatever to any higher law than the law of the country which gave him a property in Onesimus. That right remained unimpaired, even after Onesimus became a Christian; and the Apostle, so far from impugning it, recognizes it in all its force, and acts accordingly. Another reflection, so obvious indeed as scarcely to demand a particular notice, is this; that had St. Paul perceived any thing morally wrong in the relation of master and slave, he could not, and would not, have done what he did—remit to a state of domestic servitude one who, already escaped from it, had acquired a new title to freedom by his adoption into the Christian family, if his former bonds were unjust.

"Another circumstance to be remembered is, that Onesimus himself was satisfied with the whole procedure; since he acquiesced, and, by the direction of the Apostle, returned to his master. And what makes the case a still stronger one, the slave was of the same complexion, and probably of the same race, with his owner; and, what is still more, all the parties were Christians.

"On a candid review of all these circumstances, I know not how an unprejudiced mind can evade the conclusion, that the holding of men to involuntary service is not, under all circumstances, inconsistent with Christianity; or in other words, that slavery has not been *prohibited* by the Word of God. . . . These things teach and exhort. *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth. From such, withdraw thyself.*"

"I will not affirm that St. Paul had in his view a notorious class of persons in New England, in the middle of the nineteenth century, when he wrote this; but I may say that, had he lived to see and hear what we have been compelled to see and hear, his delineations of character could not have been more graphic and life-like. . . . If any objection be urged on the score of humanity, and the supposed hardship of a return to a state of bondage; if our sympathies are engaged in behalf of any who, having escaped from their bonds, have been long

dwelling amongst us; how very simple and obvious is the remedy! We have, in that case, only to purchase the liberty of the slave, and leave him in the quiet enjoyment of his home. A few thousand dollars would redeem all who are likely ever to be reclaimed in New England; and probably not a master at the south would hesitate to accept the arrangement. But let the law first have its course, without hindrance or obstruction from any quarter.....I say, in view of the part taken by the North in former times, in stocking the sugar and cotton-fields of the South with their sable cultivators, that whoever are entitled to cast the first stone, *we* are not that people. It seems indeed incredible that any amongst us should feel themselves at liberty to indulge in the language of vituperation, so long as we insist on praising puritanical forefathers for every virtue under heaven, and continue to build the tombs of the prophets and garnish the sepulchres of the righteous, through whose active agency the slave trade was carried on, and all the consequences incurred of which many are now disposed to complain.....Wherever the two races subsist together in the same community, *in any thing like equal numbers*, experience has shown it to be the best that the relation of master and bondsman should prevail. Whatever may be the evils, moral and social, growing out of such a relation—and I shall neither deny nor extenuate them; it is certain that much more aggravated ones, though of a different description, would follow the sundering of the tie; evils, which would fall more heavily on the emancipated slave than on his former master.....And then, in the aggrieved party, there is left rankling a sense of wrongs unredressed—of intolerable insult—of a broken covenant; all tending to excite and foster a wish to separate forever from, and cease from all intercourse with, a people, who cannot or will not be held to any compact, however sacred. And in that case we could not blame them. It would be the sentiment of every honorable and generous heart, in tendering to them the right hand of friendship and fellowship, when parting words were said; would to God we might still dwell together in unity as we once did; but it cannot be: madness and faction are in the ascendant, and rule the hour: we have nothing to accuse you of; God's law and man's law are with you, but separate we must. We succumb to the master-spirits amongst us who have had revelations of a higher law.

SELECTIONS.

CHURCH HOME IN CHARLESTON.

The following extract, for which we are indebted to "the Churchman," is equally applicable to our own meritorious and promising institution.

Plea for a Church Hospital.—In our country the hospital does not appear as a creation of the Church. The State has taken it into her hands. Our alms-houses are maintained at the public expense; and by this means, some may be inclined to think, the Church is happily relieved of one of her ancient burdens. The State, they would say,

having been Christianized—having been educated by the Church, to do in this respect, what was once her peculiar work—very reasonably the Church now throws it upon the more able shoulders of the State. Certainly we do owe it to Christianity, that the State undertakes so benevolent a charge. It is one of the triumphs of our religion, that it has so incorporated itself with the fabric of society, that a care for the suffering and destitute is one of the recognized duties of government—that the rich citizen is taxed for the relief of his poor fellow-citizen. This is one of the civil benefits of the Gospel, and we may be thankful, if the Church unhappily fails in her duty that it is in some measure discharged by the commonwealth. But the commonwealth, whatever be its good intentions or the value of its services, can never do the work of the Body of Christ, nor can that body, without a perverted conscience, and serious injury to her dearest interests, even turn over to other hands what her Lord, by His emphatic example and solemn injunction, has charged upon herself. Miserably has the Church fallen from her first love, if she is content to relinquish one of her chief and most ancient labors of love. She well nigh ceases to be a mother.

We need not stop here to consider how uncertain and inadequate must be any provision of the State in the premises—how little security there is for the due ministration of charities under public auspices—how much the responsibilities of their agents must rest with themselves—how impossible it is in popular elections always to secure the right persons for services which should be animated by a pure indefatigable philanthropy. No disparagement is intended of the public institutions in question. They may be faithfully administered. Much less is there any insinuation of neglect in those more private corporations, some of which are admirably conducted, and are a credit to our city. I only say that in the nature of things, no municipal establishment *can* meet the wants of the case. Admitting, however, that they do meet those wants, so far as this life is concerned—that there is due attention to the bodily necessities and comforts of the multitudes under their care, something more remains to be done, and that of no inferior moment. There must be provision for spiritual wants, for religious ministration; but this, as things are, is wholly impracticable, at least to any extent worth taking into account. There can be little or no care of the souls of our public eleemosynaries. How can there be, when the body corporate, whose proteges they are, has no religion—recognizes no creed, no doctrine, no sacraments—has no pastors nor sanctuaries of their own.

But without enlarging further on these points, we shall at once perceive the incompetence of the State for the work we are considering, by calling to mind how it may be done by the Church. Take a glance then at a hospital conducted under her auspices. Look at a *Church Hospital*. In all its arrangements and appointments, you mark the signs of sympathy with its inmates. They are not looked upon as a collection of miserable creatures, who having been used only to the coarsest fare, expect nothing better, and whose immortal interests make no part of their keeper's concern. No, they are treated as members of Christ's Church, and are made to feel, not that they are outcasts from her, excommunicated for the sin of their poverty, but still

within the embrace of her charity, tenderly winning back wanderers (as they may have been) to her fold. Accordingly, those who wait upon them are devout persons, officiating not solely for the sake of maintenance, but equally, at least, for the blessedness of the service itself. They are not hirelings, though servants they be—servants of their Master Christ, serving Him in the persons of those whom He has pronounced His representatives on earth. Thus, while the patients have all things needful for their recovery, or for the alleviating of their distress, they amply enjoy the consolations of their religion. They are not deprived of the worship of the Church. Lying in their wards, they may still be a congregation, listening to the service as it proceeds, and joining as they are able in its several parts.* They have the constant visits of a pastor, who makes them his spiritual charge, and who, let me remark by the way, in going his rounds among them, or gathering the convalescents in groups around him, can, in an hour or two, do more in one of the prime duties of his office, than he otherwise could in several days or a week, and with unspeakably more satisfaction. In such abodes of mercy—not to speak of their manifold good to the bodies and souls of their beneficiaries, nor the blessedness of the service to their benefactors, having its own rich reward—how much is the prospect of death stripped of the dismay which it has for the poor, especially in the ordinary alms-house. The dying father is not oppressed with anxiety, revolving the fate of those who can no longer depend on him. He resigns them to Providence, not doubting that the charity which has provided so blessed a home for his last days will be equally mindful of his widow and orphans. He smiles in death upon the kind and gentle ones who bring them to his bedside for his benediction, assured that they will not have the heart to cast them off upon the world. This is no visionary sketch—rather it is an imperfect outline of what some of you have seen in practice. Many such sanctuaries of love the Church has erected and maintained in foreign countries, a few in our own, but among ourselves, none at all. “True,” you reply, “nevertheless we have the same thing in substance. We have not the charity in the same imposing form, but we have it in reality. Though we have no religious hospitals, our sick poor are not neglected. The widow and the fatherless are not left unvisited in their affliction. Many are the Christian women who do the services of “sisters of charity, and with far less parade.” All that is acknowledged. I mean not to disparage what we do in order to magnify what we leave undone. We are not wanting in the offices of humanity, but we do them as individuals, or as members of private societies, and hence they are not to the purpose. I am speaking of what we have left undone in the way of any general and combined action of members of the Church, and which general and combined action is necessary in order to any adequate provision for the sick poor, especially for the strangers that come among us. Visits of kind-hearted individuals to their abodes will not answer, as shall presently be shown. There must be establishments for the purpose if we would render them

* In the construction of a Church hospital, it should be so arranged that the wards could open by means of doors or windows at their termination into the Chapel.

effectual service. The hospital has ever been one embodiment of charity in all ages, and we have not quite outgrown *all* the wisdom of the past. Such institutions require united means and energies for their accomplishment. We have Missionary societies and such like for the benefit of the souls of men, in virtue of co-operation, but we have not asylums for distress bodies as well as souls, which equally call for co-operation. We have Church associations for various good objects, but we have no association for Church hospitality.

"But after all," the objector proceeds, "are these institutions so necessary? They are very desirable, very Christian-like, and quite deserving the munificence of those who have the power to endow them, but are they really indispensable appendages of the Church? Cannot the same good be done in other ways? Why cannot the sick poor (for so the question has been put in conversation on the subject) be as well attended to at their houses? Why in fact would they not be more comfortable in their own homes?" Their homes? That cold and damp cellar about as tenantable as your coal vault? Do you call that a home for the distress body, crouched in one corner there, swollen and inflamed with the pains of disordered rheum? Or that close apartment, heated to stifling in preparing the evening meal on the shattered stove: that suffocating room, where you would not stop within for a moment: is that the home which you think so favorable for the asthmatic, catching every breath as if his last? Or yon closet, some ten feet square, in the attic of one of those "poor houses" which the considerate charity of landlords lets out at rates so convenient to tenants—that narrow, crazy shelter, where the rain through the ill-made roof drops in upon the scanty bed, which a family of children are sharing with their consumptive mother—perhaps that is the comfortable home, there is the genial atmosphere, in which the patient may manage, with tolerable ease, to cough her life away, if only kind ladies will visit her, and the good minister come now and then to pray with her. Ah, when you speak of the homes of the poor, you must dismiss the idea you entertain of home, as the place for sickness. Of course it is so for you. The commodious and well ventilated apartment, the air regulated by the thermometer to the precise degree of salubrity—the luxurious bed, with its clean and wholesome linen—the medicine nicely mixed: the varied delicacies to tempt the appetite—the sweet attentions of sister or wife, beguiling disease into health—you must change all this for its dismal contrast when you debate with us, whether the poor man might not as well be left where he is in his illness. Ask any clergyman—he will tell you with how little satisfaction he makes his visits among the poor, when they are laboring under disease—how he scarce has the heart to speak of comfort to the soul, while the discomforts of the body call so loud for relief, and for which the scanty aid he can minister seems but akin to the mockery, "be ye warmed—be ye filled." He prays for the recovery of his—parishioner—shall I say? I am sure he is afraid to think of the relation. He prays God to restore the invalid: that is to work a miracle, since he leaves him in a condition much more likely to make a well man sick than a sick man well. Or ask a physician, he can tell you better still. He writes his prescription, but hours must elapse before it can be had from the dis-

tant Dispensary ; for there is no change on hand to procure it from the next apothecary. He orders the patient at a crisis of the disease, to be kept perfectly quiet : quiet in a room where the restless children are running in and out : where, in the next apartment, the hum of the neighbour's spinning-wheel, or the racket of the loom, never stops—or where the dance and frolic are riotous over head. How would *your* disordered nerves be soothed with such lulling melody. The physician prescribes a certain diet, some delicate and nourishing aliment—who is to prepare it, supposing there be means to procure it ? He is precise in his directions as to the treatment to be pursued, until he comes again—but where is the experienced attendant to carry out his directions ? Doctors, if none else, see the need of “sisters of charity” of some sort. The eminent Dr. Rush, of Philadelphia, was once asked by a skeptic in medicine, whether, on the whole, he believed physicians did more harm or good ? “There is no room for the question,” he replied, “if you include nurses among the physicians.” But for this indispensable half of medical treatment, what chance have the poor, in the forlorn circumstances in which sickness generally finds them ? If they have kind attentions, (and the poor *are* kind to one another, it is pleasant to see the ready assistance of friends and neighbors in their trials,) how can they secure any thing like skilful and experienced nursing ? Besides, we all know the importance of favorable moral influences as auxiliary to the physician—how materially they aid recovery. After the memorable battle on Lake Erie, the American surgeon reported, that of the ninety-six wounded, men under his care, only *three* died—modestly adding, “but it was the spirit of victory.” With buoyant spirits, men recovered, who, under the pressure of defeat would have sunk ; so immediate is the action, through the nervous system, of the moral on the physical of the invalid. But where, alas, are the enlivening and cheerful influences to dissipate with their sunshine the gloom of the depressing atmosphere of the sick room of the poor. Again and again must we all have seen cases, in which the provisions of a Christian hospital would have spared neglected sufferers weeks and months of pain—would have arrested protracted disease, or restored fathers and mothers to dependent families. “All again very true,” says our calculating objector ; “but we cannot have Church hospitals for all the poor ; there must be always more or less of such suffering. It is one of the hardships of poverty, and the poor are never to cease out of the land. It is the order of God.” Oh wondrous piety ! to refrain from interfering with the providence of God. Oh discerning Churchmanship ! to look at the poor, and to see among them no members of Christ's Body : to recognize no spiritual relation between them and us, as their claim on our sympathy. Here is one of the secrets of our indifference. We cast our eyes over the poor as a class in society, a wretched herd, very many of them as bad as they are wretched, and because we cannot by any well devised scheme of political economy help them all, we care effectually to help none : forgetting in that wretched herd there are fellow members of the household of faith. It is for these especially I am pleading, not of course to dismiss all concern for others. God forbid ! But the field of charitable labors must be parcelled out, and

surely our share, my brethren, is among the comparatively few of our own communion. For these I plead, not in the name of humanity alone, though that were sufficient, but in the name of your Lord and theirs, in the name of Jesus Christ. For the stranger—(not to speak of our native brethren)—for the stranger—yet not a stranger in the alliance of faith—for the emigrant Churchman who brings credentials from his Pastor at home, and yet when he falls sick must seek a refuge no where in the Church in which he has been baptized and nurtured on the island. In vain that brother in Christ seeks a room or bed among ourselves. In vain he looks about for one of those dispensaries, which as we have seen were the spontaneous product of early Christianity, and the absence of which indicate a Church, “having a name to live while she is dead.”

Is this a fact, my brethren, only to be brought to view and dismissed from our thoughts? or at most to be confessed and deplored? Does no shame arise in our bosoms, at the thought that our Church in this proud metropolis, in which she holds so conspicuous a place, whose riches exceed those of any religious body among us, many of whose members are among the merchant princes of the land: this Church of the opulent, the educated, the enlightened, the refined—this Church which glories in her identity with that of the Apostles, cannot point to a single place of refuge for her suffering members. All beauteous her houses of worship, full stately the dwellings of her people, magnificent their villages, lofty their storehouses of merchandize—amid them all stands not a solitary home for her sick poor—her communicating sick poor.---*Rev. Dr. Muhlenberg.*

ALMS CHEST:

The 84th Canon of the Church of England is entitled “A Chest for Alms in every Church.” “The church-wardens shall provide and have, within three months after the publication of these Constitutions, a strong chest, with a hole in the upper part thereof, to be provided at the charge of the parish (if there be none such already provided,) having three keys; of which one shall remain in the custody of the parson, vicar, or curate, and the other two in the custody of the church-wardens for the time being; which chest they shall set and fasten in the most convenient place, to the intent the parishioners may put into it their alms for their poor neighbors. And the parson, vicar, or curate, shall diligently, from time to time, and especially when men make their testaments, call upon, exhort, and move their neighbors to confer and give, as they may well spare, to the said chest; declaring unto them, that whereas heretofore they have been diligent to bestow much substance otherwise than God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort is given to Christ Himself, and is so accepted of Him, that He will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys shall yearly, quarterly, or often—(as need requireth,) take out of the chest, and distribute the same

in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbors."

Venerating this good old custom, a chest (prepared in England, by request, under the direction of Plowden Weston, Esq.) has been presented to the Vestry and Wardens of St. Philip's Church, Charleston, and is placed in the Vestibule of said Church. More than half of the cost of this appropriate article of Church furniture was defrayed by the respected and worthy member of the Church above named.

SINGING IN CHURCH.

Going to one of our Churches a short time ago, I saw a man who interested me very much, and yet who I fear was slightly deranged, or at least he exhibited some symptoms, as you will hear. You may wonder what a deranged person was doing in Church, but you will more wonder when I tell you in what it consisted. In the first place, there was nothing improper in his general conduct. It is true, he was in Church before service commenced, some ten minutes, and that was *something* singular: he reverently knelt down as soon as he came in, to ask God's blessing, and *that* attracted attention, and during the prayers he always knelt, and being about the only *young* man in Church who did so, *that* was very remarkable; but still he may have been a candidate for orders, or if not, these were only a few harmless eccentricities which he will get over if he goes often to that Church. But what I wish you to notice was this, when the *choir* began to sing the "Venite," this young man actually sang with them. *I heard it*, and am prepared to testify whenever called upon for that purpose. Now, in the singing *itself* there was nothing singular, his voice was so sweet that I was glad to hear it, he seemed to understand the tune, nor did he sing very loud. But still, what had he to do with singing? No one sang but the choir, and he should have known his place better, at any rate every one turned round to look at him, and doubtless he was the general subject of conversation. Now, Mr. Editor, I hope that some allowance will be made for the young man, for in truth he was not to blame so much as our Prayer Book, which has this in it. "O come let *us* sing unto the Lord, we are the *people* of His pasture, and the sheep of His hand"—and again, "Let the *people* praise Thee, O God! Yea, let *all the people* praise Thee;" and again, the very name "Common Prayer" led him into error, for he no doubt thought that "praise" should be equally "common," and that this was one reason why *Protestant* Episcopalians objected against Romanism. I mention this as a palliation of the young man. He took these expressions literally, when he should have known that this idea was exploded long since, and now they are considered figurative. I have a request to make: this young man will doubtless wander to other congregations, and his solitary voice will be heard in other Churches, (unless in the mean time he receives "a notice" to stop singing.) I do not know but that he may go on to Philadelphia or New-York, or perhaps visit some country congregation; should he do so, I do trust that he will be dealt tenderly with, and that every allowance will be made for his deep but misguided piety: let him sing until our Con-

vention changes these old Jewish Psalms, and substitute something *recherché* and modernized. Until we have a Rubric forbidding any person in the congregation to interfere with the choir, we can then give him in charge of the sexton, but until then, all that can be done is, as soon as he begins, turn round and look him down.

DAILY SERVICES.

There is an indication of a desire to carry out the purpose of the Prayer-Book, in an order of daily prayer. We have remarked through many years, on various *revival seasons*, that daily, and even thrice daily prayer-meetings have been held. Sometimes before the dawn, we have known mothers to leave their crying infants, and with lanterns, resort to the meeting-house: and again, we have known many who had, we thought, paramount duties at home, crowding to the closely filled, heated and dimly lighted apartments, for the exercises of late evening hours. It has struck us as one of the inconsistencies of the day, that some object to a daily service in our Church, though our Prayer-Book was framed for such service, and yet admire the night meetings of other communions just alluded to. What hour more suitable for devotion than one of early morning, where people can get together, even "two or three?" Who can doubt the happy influence of the custom of the convening, even of the few who may have leisure to assemble, at an early hour of the day for worshipping God, and for imploring His grace and guidance, as we go out into the thorny ways and various cares and temptations of this ensnaring and naughty world. How can we more effectually strive for the mastery of evil tempers and unholy passions: how can we seek, in a better way, to reach the devotional and fervent spirit of the Primitive believers? Many, we know, cannot enjoy this season of the "consecrated hour of man in audience with the Deity." But let those who can, improve it, and let them at the end of any given period, a month, or a year, consider how much of God's Holy Word they have had authoritatively read to them by His Ministers, according to that divine rule, whereby in old time Simeon and Anna gathered strength as they dwelt continually in the temple. Well would it be for the whole Church, if more care were bestowed upon this matter. We hope the subject is gaining upon the affections of those who are most anxious for the prosperity of Zion and the improvement of their own hearts. This will bring about the fulfilment of that saying of the Psalmist—"Prayer shall ever be made unto Him, and daily shall he be praised."—*Utica Gos. Mess'r.*

ANECDOTE.

A single individual walked up the aisle, looked about, and took a seat. The hour came for commencing service, but no more hearers. Whether to preach to such an audience or not, was now the question; and it was one that Lyman Beecher was not long in deciding. He felt that he had a duty to perform, and he had no right to refuse to do it, because only one man could reap the benefit of it; and, accordingly, he went through all the services, praying, singing, preaching, and the benediction, with only *one* hearer. And when all was over, he has-

tened down from the desk to speak to his 'congregation,' but he had departed. A circumstance so rare was referred to occasionally, but twenty years after, it was brought to the doctor's mind quite strangely. Travelling somewhere in Ohio, the doctor alighted from the stage one day, in a pleasant village, when a gentleman stepped up and spoke to him, familiarly calling him by name. 'I do not remember you,' said the doctor. 'I suppose not,' said the stranger; 'but we spent two hours together, in a house, alone, once, in a storm.' 'I do not recall it, sir,' added the old man, 'pray when was it?' 'Do you remember preaching, twenty years ago in such a place, to a single person?'—'Yes, yes,' said the doctor, grasping his hand, 'I do, indeed, and if you are the man, I have been wishing to see you ever since.' 'I am the man, sir; and that sermon made a minister of me, and yonder is my Church! The converts of that sermon, sir, are all over Ohio!'—*Christian Witness.*

POETRY.

HYMN FOR LENT.

Thou who for forty days and nights,
O'er-mastered all the might
Of Satan, and the fiercest pangs
Of famished appetite—
O Saviour, leave us not alone
To wrestle with our sin,
But aid us in these holy hours
Of solemn discipline.

Let not the Tempter tempt us Lord,
Beyond our strength to bear,
Though in the desert of our woe
He wildly shrieks "Despair!"
Let not our humble confidence
Be in Thy promise stirred.
Nor clouds of dark distrust spring up
Between us and Thy Word.

Nor let us yet be lifted up,
By Him, the "Prince of air,"
To scale presumption's dizzy height,
And left to perish there.
Nor on the temple's pinnacle,
In our self-righteous pride,
Be set for Thee to frown upon,
And demons to deride.

And oh, when pleasure, power and pomp,
Around our vision swim,
And through the soft enchanting mist,
He bids us worship Him,
Assist us from the revelling sense,
The sorcerer's spell to break,
And tread the arch-apostate down,
Redeemer, for Thy sake.

REV. WILLIAM CROSWELL.

FROM "THE CHURCH."

"WHEN SHOULD PRAYER BE MADE."

When the morning ray is streaming
 Its light upon the earth,
 When the trembling dew-drop's gleaming
 With gladness for its birth,
 When the birds to song are waking,
 From leaf and bending spray,
 With air sweet music making,—
 Then, mortal, kneel and pray.

When the sun on high is burning,
 In noontide light enshrined,
 When man from man is learning
 The lessons of his kind,
 When things of earth are weaving
 Their visions of a day,
 When all are all deceiving,—
 Then, mortal, kneel and pray.

When the fleecy clouds are vieing,
 With rainbow-tints at eve,
 When the last faint hues are dying,
 As loth the world to leave,
 When night's dark pencil's shading
 The beauties of the day,
 When rest seems all pervading,—
 Then, mortal, kneel and pray.

When the moon is vigil keeping
 With her gentle smile above,
 When the silent stars are weeping
 Glad tears of hope and love,
 When sleep in visions bring
 Fond mem'ries past away,
 Joy o'er sad hearts is flinging,—
 Then, mortal, kneel and pray.

H O M E .

Of all the spots that heaven has blest,
 The dearest place is home ;
 'Tis there the fond heart loves to rest,
 And never loves to roam,
 While love plays round the smiling hearth,
 'Tis heaven's own bliss enjoyed on earth.

Of all the joys that man can feel,
 The purest sure are there !
 While o'er his heart affection's steal,
 Like balmy summer air ;
 His wife's caress, his children's smile,
 Unlike the world are free from guile.

Of all the gifts bestowed to cheer
 Man's pilgrim path below,
 The richest treasure resteth here,
 Which they are blest who know,
 Whilst love plays round the smiling hearth,
 'Tis heaven's own bliss enjoyed on earth.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for February was by the Minister of St. Stephen's Chapel, Charleston, (Rev. C. Wallace.) His subject was the life and character of the celebrated Missionary in the East, the Rev. Mr. Swartz, in illustration of the obligation of promoting Missions, and of the devotedness and energy which becomes a Missionary, and of the divine favor which will crown his fidelity with success. The most recent intelligence respecting the Missions, diocesan, domestic and foreign, was recited, as usual, by the Bishop.—There was collected \$15 37½.

Lent Services.—Divine Service may be expected *every day* in Lent, at St. Stephen's Chapel, Anson-street, viz., at 5 o'clock P. M., every day except Wednesday. On Wednesdays, at 7 P. M. In addition to the above daily evening service, there will be service at 12 M. on Tuesdays and Thursdays. Lectures on Fridays, and every day in the holy week. And at St. Michael's Church, *every day*, except Wednesday, at 5 o'clock P. M. On Wednesday, at 11 A. M. Lectures on Wednesday morning and Friday evening. Also at St. Philip's and the other Churches generally.

P. E. Society for the Advancement of Christianity in So. Carolina. This institution celebrated its forty-first Anniversary on Tuesday, Febtuary 11th, being the day before the annual meeting of the Convention of the Diocese. At St. Michael's Church, 'Morning Prayer' was said by the Rev. C. H. Hall, Rector of St. John's, Colleton. The Sermon was by the Rev. Thomas F. Davis, Rector of Grace Church [Camden, which he kindly allowed to be published, and will be found in this number. The Society transacted their business as usual, at their house in Chalmers'-street. The reports of the Board of Trustees, the Librarian, and the Treasurer were read, and directed to be published. The officers were all reelected, excepting Rev. P. Trapier, who declined, and Rev. T. J. Young was appointed in his place.

Abstract of Proceedings of the Convention, 1851.—February 12th being the day appointed for the sixty-second Annual Convention of the Diocese of South-Carolina, at 10 A. M. the Clergy and Lay Delegates from the several parishes met in St. Michael's Church, Charleston, where after "Morning Prayer," with the Litany, said by the Rev. J. Ward Simmons, Deacon; the Absolutiton by the Bishop, and the Anti-Communion by the Rev. Paul Trapier Keith. A sermon was preached by the Rev. Thomas S. Arthur, in which the claims of the upper districts of our Diocese upon the Missionary zeal of the Church at large, were forcibly presented, and facts relating to the religious destitution of thousands of our fellow-citizens in this State, were announced, which should inspire every Christian heart with energy and zeal, to ameliorate their condition. The Preacher ably maintained the *necessity of aggressive action* on the part of the Church, and proved from its past history, that success chiefly depended upon such action. He strongly advocated that the Church should *preoccupy this ground*, and by the immediate and concentrated efforts

of its members, towards the planting and supporting parochial churches and schools, exert themselves to reclaim a field now almost barren, but which, under God, he believed, would yield in due season a bountiful harvest to the laborers in Christ's vineyard, if they would but till it with zealous and prayerful labors.

The Rt. Rev. the Bishop then proceeded to the consecration and administration of the Holy Eucharist, assisted in the delivery of the elements, by the Rev. Paul T. Keith, Rev. P. J. Shand, and Rev. J. R. Walker. It was a joyous thing for so many of God's children to assemble around their Father's board, and we rejoiced to see so many of the Laity, seek to join this Communion of saints.

At the close of these services, the Convention was organized according to the usual form. The Rev. J. H. Hanson, of the Diocese of Maryland, Rev. M. Harris of the same, (but now Chaplain of the U. S. A. at Fort Moultrie,) Rev. J. H. Ede, of the Diocese of Toronto, Can. West, and the Rev. R. P. Johnson, of the Diocese of Virginia, by 23d rule of Order, were admitted to the sittings of the Convention.

On motion, the ballot for Secretary, was dispensed with, and the Rev. C. Wallace unanimously re-elected. The Rev. P. T. Keith having expressed a desire to be excused for the present year, the Rev. E. A. Wagner was appointed the Assistant Secretary.

Applications for admission were received. From Grace Church, Anderson; Church of the Redeemer, Orangeburg; and the Church of the Holy Communion, Cannonsborough, which being referred to a Committee who reported favorably, they were, after discussion, all admitted.

The usual Committees on "Finance" and "Unfinished Business" were appointed. The Bishop appointed as preacher, for the next Convention, the Rev. H. Elwell, and as his substitute, the Rev. C. H. Hall. The Standing Committee then reported—a motion was made that the same be made in detail of all proceedings of the past year, but being withdrawn, the report was read in its usual condensed form. The Convention then adjourned.

On the second day, after prayers, said by the Rev. C. T. Bland, the Convention was called to order, the minutes of the previous day read and amended. The entire old Standing Committee were re-elected. In the election of Deputies to the General Convention, at the first ballot, the tellers reported the former deputies as re-elected, with the exception of one Clerical deputy, and at the third ballot, the Rev. C. C. Pinckney was also re-elected; while the tellers were counting the votes, the several Committees made their usual reports, and the Bishop read his annual Address.

A Canon "relating to meetings of the Standing Committee and their action upon testimonials," was offered, and after some discussion it was passed. A motion for re-consideration, made by the member who introduced the Canon, (with a view to amendment, so that it might not go into operation, until after the first Sunday in Lent next,) was carried, and the Canon was so amended—other amendments were offered and lost, and the Canon as amended, coming up for final disposal, *was lost* from want of a concurrence of Orders.

The usual resolutions of thanks to the Organist, and compensation to

the attending Sexton, having been passed, after prayer and the Episcopal Benediction, the Convention adjourned to meet at *Columbia* on 11th February, 1852.

Missions of the Church. Diocesan.—The prospects at Orangeburg are encouraging; two lots have been proposed, either of which it is understood will be given, as the site of the Church. The members are not many, but not wanting in zeal, having subscribed towards the building of the Church, as we understand, about \$600. A Mission has been founded by private liberality, to include two or more points in Barnwell district, and four or five in Edgefield district. The desire expressed for the ministrations of the Church, and the number present are regarded by the Missionary as promising indications. He officiates statedly on Sundays and Saturdays, and finds that the latter day is preferred to any other of the week days.

Domestic.—Illinois. Chicago.—“\$450 are to be paid annually by a parish, consisting almost entirely of laborers, who have arrived penniless on our shores, and must work hard for the daily support of themselves and their families. A third part of the parish is actually unable to pay any thing to our Church treasury, and many, suffering from sickness, and, by the death of their friends, left in a destitute situation, look to us or others for a relief, which the poor are generally not so backward in refusing as many who are in more prosperous conditions. A couple of years more, when the debt on our Church lot is paid, then, I trust, the parish will be self-supporting, and the aid not needed. . . . They wish me to have services regularly once a month; but how can I do so, and incur the expense of hiring a horse and buggy to go fifteen miles, and pay toll, while all that I am allowed to hope for, to eke out my support here, is \$100 “Oh, how much is there to do in this wide western world, and how much will a little labor, and a little of this world’s perishable wealth, rightly bestowed, now accomplish, in bringing the Gospel to the homes of the millions, who will soon occupy this goodly land! But the heart is sad to think how little is doing, and how little *can* be done. Instead of enlarging our efforts, the little aid afforded is diminished.”

Missions from England.—The emigrants from Great Britain in 1849, to all parts, it is expected will prove to exceed *two hundred and eighty thousand*. While, however, government, associations, parishes, stipendiary agents, are all recommending emigration as at once a remedy for the increasing poverty of this country, and the best means of augmenting the industry and wealth of the colonies, none of these parties undertake to supply the emigrant with the ministrations of religion for himself, or the means of educating his children. The religious department, so to speak, though necessary to the permanent success of any scheme of colonization, is passed over by its leading advocates, and left entirely to the Society for the propagation of the Gospel. Besides its labors abroad, it has appointed the Rev. J. W. Welsh, Chaplain at Liverpool, to superintend the departure of emigrants from that port, and to advise with them in all things relating to their temporal and eternal welfare.” “The rapid increase of our population,” writes the Bishop of Toronto, “requires yearly a great

accession of Missionaries. Upper Canada now contains about seven hundred thousand inhabitants, and in less than ten years the number will exceed one million: and if we suppose one-third to belong to us, and take into account how they are scattered over a vast surface, it will be found that, before the expiration of that period, we ought to have two hundred additional Clergymen; and indeed we could at this present moment employ half that number to the greatest advantage." It is encouraging, however, to find, that while in 1819 there were, in all the western division of the province, only nine Clergymen, now—God be praised!—there are upwards of one hundred and thirty."

Foreign. Africa.—There are, in all, some ten or twelve towns, numbering from three to five thousand souls within a radius of 2 miles from a central point,—all speaking a dialect very similar to the Grebo. The call for a Missionary and a school, made on a former visit, was repeated more strongly on this occasion. My visits there must necessarily be few and far between, on account of the calls of duty more numerous and more pressing at my own station, and its immediate vicinity. We can but record the fact of the claims and calls of hundreds of thousands of these desolate and forlorn heathen. . . . Here we see the importance of teaching from house to house; by the way side—in short, whenever and wherever it is possible to introduce the subject of religion. One seldom fails to collect hearers, and often crowds—many of whom, upon questioning, he finds have understood most, if not all, that was spoken. However, it is necessary to use very simple language and plain figures. . . . Having finished the services, I asked them if they liked to hear the Gospel. They answered—"Certainly we do, or we would not come and hear it." I asked if they believed it? "Yes," said they, "that word all be true." When I asked them why they did it not, they said, "some of us be too old—our time has passed—you must teach our children." This seems to be almost the universal sentiment among these Greboes."

China.—The Bishop, and so is every member of our mission, is very much worn down with the endeavor, to keep in operation with three persons, a scale of effort which was entered upon with the expectation that there would be at least seven to carry it on. And added to this, there has been laid on him in the course of Providence, the very great burden of sustaining a principal part in the important discussion now pending, as to the proper mode of translating the words 'God, a God, and Gods,' into the Chinese language. You are aware, perhaps, that a Committee of Delegates from all the Protestant Mission stations in China, has been sitting for three years in Shanghai, engaged in the indispensable work of revising the New Testament. A great difference of opinion exists in the Committee, of which our Bishop is a member on the point above mentioned; and until it is settled, and the New Testament in print so that we can put it into the hands of our converts, you can imagine how much our progress is hindered. . . . To-day the Committee of Delegates for revising the New Testament finished the last chapter of the Revelation. They now commence reviewing. . . . Having settled it in my mind that the *minimum* of instruction to be given to those who apply for baptism is, first our printed Catechism on the Creed, Lord's Prayer, and Ten Commandments, and then one of the Gospels—I have begun reading

and explaining St. Matthew to the *three* whom I hope to baptise not long hence." [With all deference, we think, to candidates for holy Baptism, the first section of the Catechism which treats of "the Christian Covenant," ought to be read and explained. This, at least, should be a part of "the minimum of instruction.."] "I often wish we had a "Refuge" for the blind and infirm who show some interest in the things of eternity, that they might be kindly cared for, and regularly instructed." ["A Refuge," such as the Missionary suggests, is indeed desirable. But even at home, in our Christianized land, it is only just began here by our "Church Home," and in New-York by the projected "Church Hospital," intended for the poor generally, and not for the sick exclusively.]

The amount reported for the month's collection is, for Domestic Missions \$5,813. From South-Carolina, \$211; for Foreign \$5,543. From South-Carolina, \$90.

Communicated for the Gospel Messenger.

At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church, held in the Seminary on Friday, the 21st of February 1851, the Faculty ordered the following entry to be made upon the Minutes:

"The Faculty have this day heard with emotions of deep and heartfelt sorrow, of the death, in a foreign land, of the beloved brother and associate, the Rev. JOHN D. OGILBY, D. D., "St. Mark's Church in the Bowery," Professor of Ecclesiastical History. For nine years he had fulfilled the duties of his arduous station with great fidelity, unremitting industry, and distinguished ability; respected and beloved by the students, honored and esteemed by his colleagues in office. Health impaired by his severe studies forced him to seek rest from his toil and a more genial clime. The hopes and fervent prayers of many went with him—but it has pleased ALMIGHTY GOD not to permit him to return to us, and his chair is now, in the wise providence of Almighty Father, vacant. Mourning his loss, as of one endowed with many virtues, the kind and generous friend, the ripe and accomplished scholar—the able and successful teacher—the humble and devout Christian—the zealous and devoted Minister of the Cross,—the Faculty would yet bow with submission to the decree of the All Wise and merciful God, and not sorrow as those without hope. And while they weep for themselves they would mingle their tears with those of his attached pupils, and especially with those of his bereaved family and mourning friends, and offer their fervent prayers, that He who "hath taken away," will pour into their bleeding hearts the soothing balm of His heavenly peace and consolation."

Ordered, That in respect to the memory of our lamented associate, the Chapel be hung in black—that the Faculty wear the usual bage of mourning for thirty days, and that a Sermon, commemorative of his life and character be preached on Quinquagesima Sunday morning, by Professor Haight, before the Professors and Students, and that the resident Trustees be invited to attend.

Ordered, That a copy of the foregoing proceedings be sent to the wife and mother of our departed brother, communicated to the students, and published in the Church papers.

(Signed)

SAMUEL R. JOHNSON,
Secretary of the Faculty.

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GENERAL THEOLOGICAL SEMINARY, Feb. 22d, 1851.

At a meeting of the Students, held this day, Mr. Eugene Augs. Hoffman announced the death of the Rev. JOHN D. OGILBY, D. D., "St. Mark's Church in the Bowery," Professor of Ecclesiastical History. Whereupon, Messrs. E. A. Hoffman and Jubal Hodges of the Senior class, Messrs. W. E. Armitage and John Philson, of the Middle class, and Messrs. E. A. Foggo and E. M. Peck, of the Junior class, were appointed a committee to draft resolutions expressive of the feeling of the students on the sad event. After retiring, the Committee reported the following resolutions.

Resolved, That we have learned, with the deepest regret, the decease of our late beloved Professor of Ecclesiastical History, the Rev. JOHN D. OGILBY, D. D.

Resolved, That while we bow our heads in submission to this afflictive dispensation of our Heavenly Father, in removing him from his sphere of usefulness in the Church militant, we cannot but mourn the loss of his deep learning, untiring energy, and self-consuming zeal which he always employed to advance the interests of the Church he loved so well.

Resolved, That in him we have lost one whose heart ever overflowed with sympathy for the student, whether at the bedside of sickness, or amid the perplexing mazes of Ecclesiastical History; whose wise and careful instruction was ever wont to kindle in us a "filial love and reverence for our mother the Church," and whose devotion to this her chief school of the prophets, was manifested by his "constant prayers that God might keep us by His grace from all temptation, and prepare us to serve Him in His Church, to His honor and glory, and our own eternal gain."*

Resolved, That we sincerely sympathize with the bereaved family of the deceased, and commend them to the protection of Him, who alone can "endue their soul with patience under their affliction, and with resignation to His holy will."

Resolved, That in token of respect for the deceased, we will wear the accustomed badge of mourning for thirty days.

Resolved, That a copy of the foregoing resolutions be transmitted to the family of the deceased, and to the Church papers for publication.

LAWRENCE S. STEVENS, *Chairman*.

WM. WHITE MONTGOMERY, *Secretary*.

The Bishop acknowledges \$200 from an individual at Society Hill, for a Mission in Chesterfield district, "if practicable." Also, from Camden, \$45 From St. Helena's Island for Chester, \$15; from James' Island, \$3.

MARRIED.

On Tuesday evening, the 21st of January, by Rt. Rev. C. E. Gadsden, DANIEL J. LAROCHE, of Wadmalaw Island, to Miss SARAH ANN, youngest daughter of Rev. Paul T. Gervais, of this city.

On Tuesday evening, 18th Feb., at St. Michael's Church, by the Rev. Mr. Young, EDWARD GADSDEN HUME, to MARIA RAMSAY, eldest daughter of Isaac Motte Campbell, M. D.

OBITUARY NOTICE.

Died, in this city, on the 22d January, VIRGINIA RANDOLPH PINCKNEY, eldest daughter of Rev. C. C. Pinckney, in the fifteenth year of her age. It will gratify those who may be interested in the subject of this notice, to learn that she departed in the faith and hope of the Gospel. Though young, her mind and character were matured beyond her years, for God had richly endowed her with gifts of nature and of grace. Her faith in Jesus, previously implanted, was fully developed in the fiery trial of her last days. Her patience under continued and constant suffering; her cheerful acquiescence in the will of God—her perfect composure in daily prospect of death—her hearty renunciation of confidence in self, and entire reliance on the merits of Christ, all attested the presence of God with her soul. When told that the hour of her departure was actually at hand, she received the notice with perfect calmness, and comforted her weeping friends around her bed, saying, "don't cry—I am happy." Her brother and sister she exhorted to "follow Christ," and urged all present to "pray for her little sisters." Thus, with faith in her heart, and peace on her brow, and words of prayer and hope on her lips, she fell asleep in Jesus. "Do let me go to sleep," was one of her last requests, as the shades of death were deepening around her. Calmly, sweetly, she went to her long repose, being "delivered from the burden of the flesh," to rest till Christ shall come to arouse the dead, and bring His members to the light of eternal day.

"Lie down in peace to take thy rest!
Dear cherish'd form, no longer mine,
But bearing in thy clay cold breast,
A hidden germ of life divine,
Which, when the eternal morn shall bloom,
Will burst the shackles of the tomb."

C. C. P.

CALENDAR FOR MARCH.

2. Quinquagesima Sunday.	14. Ember Day.	23. 3d Sunday in Lent.
5. Ash Wednesday.	15. Ember Day.	25. Annunciation of the V M.
9. 1st Sunday in Lent.	16. 2d Sunday in Lent.	30. 4th Sunday in Lent.
12. Ember Day.		

* Last words of the deceased to the students.

St. Philip's Parish School.

Visitors—Rt. Rev. C. E. GADSDEN, D. D., Rev'ds C. WALLACE and J. B. CAMPBELL,
Principal—R. H. MASON, A. M.

The second year of this Institution commences on the 2d of January next. Its particular object is the training of youths in Christian truth and duty. The course of instruction is designed to embrace the usual English, Latin, & Greek studies, in the preparation of boys for College or business; and in addition, Music and Drawing, as important objects of attention. The number of Instructors, and hence the fulfilment of all the objects contemplated, is contingent upon the number of pupils.

Terms per quarter, full course,	\$20 00
Plain English,	15 00

Application may be made for the present at the building in the rear of St. Stephen's Chapel, to the Principal, or to Bishop GADSDEN, at his residence. Early application desired.
December 28.

NEW BOOKS.

THE LAST ENEMY; Conquering and Conquered. By George Burges, D. D.
Practical Religion Exemplified, by Letters and passages from the life of the late Rev. Robert Anderson; Perpetual Curate, &c. By the Hon. Mrs. Anderson.
Uses of Adversity, and the Provisions of Consolation. By Rev. H. Hooker.
The Star of the Wise Men, being a Commentary on the 2d Chapter of St. Matthew. By Rev. R. C. Trench, B. D.
Come, for all things are ready, (an invitation to the Communion.)
Thought of Peace for the Christian Sufferer.
Clark's Scripture Promises.
The Sponsor's Gift, or the Candidate for Confirmation.
Illustrated Catechism, (a gift for children.)
With a variety of RELIGIOUS BOOKS and STORIES, suitable for Christmas Presents For sale by
December 28, 1850. A. E. MILLER.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina, John Hanckel, Treasurer, at the Bank of the State of South-Carolina. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King-street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan* Missions.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. Also for the Nashotah Mission House, and Rev. J. L. Breck's Mission, Minnesota Ter.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign* Missions.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.


Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Rev. Dr. Jarvis' History of the Church,

Prepared under the appointment of "the General Convention." Subscriptions for Vol. 2, taken at this office, No. 5, Broad-street.


Receipts for the Gospel Messenger for the following years :

1850.		1851.	
Amount brought forward for		Amount brought forward for	
Vol. XXVII.	\$403 25	Vol. XXVIII.	\$3
Rev. S. Mellichamp, James' Isl'd,	3	Rev. Thos. F. Davis, Camden,	3
Rev. M. Harris, Sullivan's Island,	3	Rev. Wm. Dehon, Pineville,	3
Mrs. Wm. S. Elliott,	3	Rev. C. P. Gadsden, do.	3
Rev. Joseph Hunter, Georgetown,	3	Rev. A. Gregg, Cheraw,	3
Rev. T. S. Arthur, Greenville C. H.	3	Dr. Thos. E. Powe, do.	3
Rev. J. D. McCollough, Spartanburg		Rev. Alex. Glennie, Georgetown,	3
Court House,	3	Rev. P. J. Shand, Columbia,	3
Miss Mary Waites, Stateburg,	3	Dr. Edward Sill, do.	3
Mrs. R. F. W. Allston, Georgetown,	3	Mrs. Mary Hampton, do.	3
Rev. R. P. Johnson, Virginia,	3	Miss Louisa Greazer, do.	3
Rev. C. Wallace,	6	Mr. D. J. Laroche, Wadmalaw,	3
		Mr. Nicholas Venning, Christ Church,	3
	\$436 25	Mr. John Hamlin,	3
		Miss Mary Kelly, James' Island,	3
		Contributions by several persons to } support this publication,	37
			\$82

 The Subscribers are respectfully requested to send their dues, as the expense of collecting is so much less received by the Publisher.

Rev. Dr. Jarvis' History of the Church,

Prepared under the appointment of "the General Convention." The 2d vol. of his work—being the 1st of the History of the CHURCH OF THE REDEEMER,—containing the First Five Periods, from the Fall of Adam, in Paradise, to the Rejection of the Jews and the calling in of the Gentiles.

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A. E. MILLER, Agent.


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Thomas & Ann Thompson; The Christmas Secret; Marion Martin; The Lark; The Noble Army of Martyrs, by the Rev. Samuel Fox; The Two Mechanics, a narrative, with Engravings, by the Rev. Richard Cox.

My Mother's Jewel; Agnes & Eliza; Sequel to Harry & Archie; William Morton; Little Annie and her Nurse; the Church Catechism, and the Order of Confirmation, Illustrated. These are in various bindings, suitable for Christmas Presents, for children. For sale by

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 A few copies of the Rev. W. W. Spear's Sermon, on the *Increase of the Ministry*. Preached in St. Michael's Church, Charleston, in behalf of the P. E. Society for the Advancement of Christianity in South Carolina, on the occasion of its 40th Anniversary, 19th February 1850. Price 12½ cents.

A. E. MILLER.

